



INTERCULTURALITY IN ECUADOR

In Ecuador, interculturality has been promoted directly and indirectly by the protest actions of indigenous movements, who have demanded the governments develop new modes of social relations that allow the recognition of lands, territory, language, and education under the conservation of ethnic identity (Rodríguez Cruz, 2017).

Starting in the '60s, the concept of interculturality was underpinning the recognition of the territory and its practical manifestation of the right to land, being raised around ethnic recognition (Bretón, 2009). Moreover, Rodríguez Cruz (2018), implies that this approach was what the Confederation of Indigenous Nationalities of Ecuador (CONAIE) focused on in its protest speeches; However, the demands for the conservation of their languages and cultures were interwoven into social demands through, for example, the demand for bilingual education and the cessation of social domination. This led the Ecuadorian State to define itself through the Constitution of the Republic of Ecuador (2008) as intercultural and plurinational, which allowed the laws and regulations necessary to make these principles enforceable to emanate from the Constitution.

The difficulties that this process of recognition of interculturality and plurinationality in Ecuador has presented is that great emphasis has been placed on actions within, from, and towards indigenous people, minimizing the recognition of other ethnic groups and leaving aside the incorporation of historically dominant ethnic groups, which makes the real practice of interculturality difficult (Higuera & Castillo, 2015). Other criticisms of interculturality in Ecuador are related to what Urteaga and García (2016) propose as a limited educational policy that, at least in the period immediately after the approval of the 2008 Constitution, assumed that compliance with the constitutional mandate of Interculturality would be achieved only with the promotion of policies that allow access to education and permanence in universities for the indigenous youth population.



Ecuador as an intercultural and plurinational State

The constitutional recognition of plurinationality implies the formation of several nations within the same territory, an issue that requires the recognition of the authorities elected by the members of each nationality, administrative autonomy, and respect for indigenous legal actions, which can lead to a risk of loss of territorial integrity and increased risk of national security. García and Tuasa (2007) consider that this planning was what prevented the 1998 Constitution from avoiding considering Ecuador as a plurinational state.

However, the 1998 Constituent Assembly paid attention to the requests of indigenous organizations that had been part of the political and social struggles, opening the legal door to fundamental indigenous aspects such as education, culture, language, representation, and participation in the State, reaching to be defined as pluricultural and multiethnic.

Even though the State is not declared as plurinational, the constitutional openness that was generated made possible the formation of the Council for Development of Indigenous Communities and Nationalities of Ecuador (CODENPE), and the establishment of indigenous and Afro-Ecuadorian territorial districts with their authorities.

These actions facilitated advancements in the participation of indigenous groups in governmental bodies such as the Bilingual Education Directorate and the Health Directorate for Indigenous communities. Progress was also achieved in the delimitation and legalization of indigenous territories in the Amazon region (García & Tuasa, 2007).

Additionally, the demographic reality in Ecuador supports the need to develop a different perspective from uni-ethnicity. In 2006, the Living Conditions Survey (LCS) was conducted in Ecuador, providing insight into the self-perception of its inhabitants. Therefore, it was found that "in the country, 8.5% of the population consider themselves indigenous, 5.7% Afro-Ecuadorian, 7.7% white and 78.8% mestizo" (FLACSO, 2016, p.19).





On the other hand, CODENPE conducts a review of the nationalities and indigenous communities present in Ecuador, whose data is presented by UNICEF (s.f.), identifying 14 nationalities and 18 officially and institutionally recognized indigenous communities.

This reality allows CONAIE (2007) to envision a plurinational state as a model of political organization that enables progress toward the decolonization of indigenous communities and the formation of a state integrated into diversity. This, in turn, would strengthen the country by enhancing the exercise of popular sovereignty and offering an alternative to the neoliberal economic model through the promotion of social and political equity.

These objectives set by CONAIE are only possible under the formation of true interculturality, constituted from an equitable and ethical dialogue, which recognizes the values and wisdom of all ethnic groups present in the State without impositions. According to García and Tuasa (2007), the declaration of the plurinational state involves the recognition of self-government or community government that recognizes the rights of indigenous communities, Afro-Ecuadorian, mestizos, and montubios, while also ensuring their integration into the state's legal framework.

The achievements that could not be incorporated into the 1998 Constitution were achieved with the promulgation of the Ecuador Constitution in 2008 in Montecristi. This meant an important step forward in the recognition of the rights of communities and nationalities that had long been marginalized, awaiting visibility and official recognition. This document posed a challenge for public and private institutions to incorporate the possibility of inclusion and interaction into the development of their public policies, embracing the concept of an intercultural and plurinational state.

By constitutionally considering interculturality and plurinationality, a new model of state confronts the structures of colonial domination developed by white and mestizo groups over indigenous and Afro-Ecuadorian groups (Walsh, 2002; Tubino, 2002).

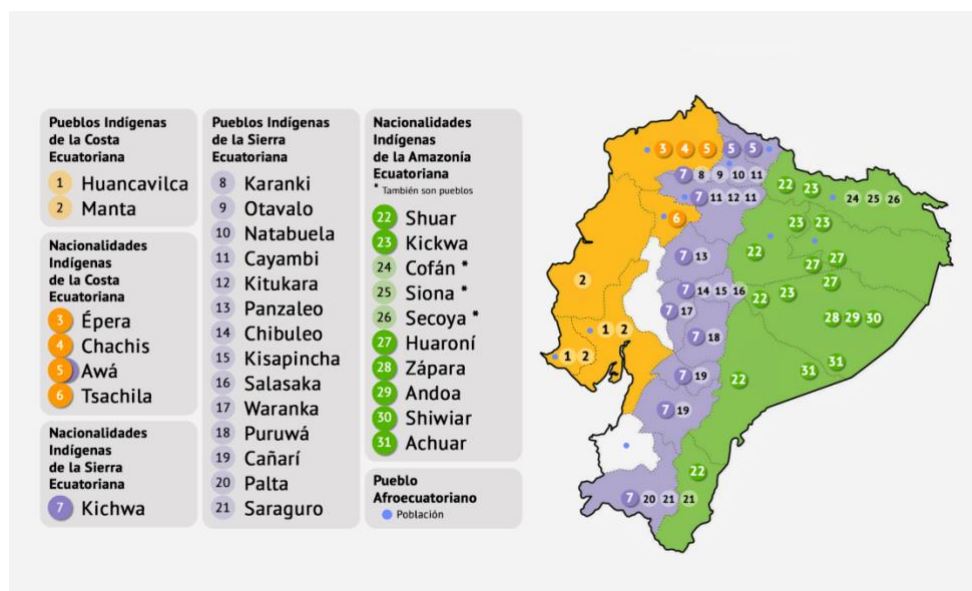


Likewise, redefining the definition of the Ecuadorian state implies a change in the economic model that promotes economic independence, democracy, and a new approach to conceiving social justice (Rodríguez Cruz, 2017).

The CRE of 2008 also recognizes the bilingual intercultural education system, becoming one of the achievements of the communities, nationalities, collectives, and social organizations that had fought for years for this social right. Thus, the Bilingual Intercultural Education System (SEIB) emerged, established for this purpose. The actions of the SEIB address the paradigm of sustainability and range from early stimulation to higher education (Higuera & Castillo, 2015).

The interculturality and plurinationality of the Ecuadorian state are found in the first article of the CRE (2008) that defines Ecuador as: “[...] a constitutional State of rights and justice, social, democratic, sovereign, independent, unitary, intercultural, plurinational and secular” (p.16), which decrees both plurinationality and the unity of the state and makes it explicit that interculturality is established as a defining characteristic.

Figure 1 Communities and Nationalities of Ecuador.





The rights, both individual and collective and, within the latter, the rights of the nations that comprise the State, are guaranteed in article 16, and it is stipulated in paragraph 1 of this same article mentions that,

All individuals, whether individually or collectively, have the right to: free, intercultural, inclusive, diverse, and participatory communication, in all areas of social interaction, through any means and form, in their language and with their symbols. (CRE, 2008, p.25)

Subsequently, the responsibility of the State in promoting free and intercultural communication is established in Article 17, which mentions that the State must promote plurality and diversity in communication.

Regarding cultural identity, it is stated in Article 21 that,

Individuals have the right to construct and maintain their own cultural identity, to decide about belonging to one or more cultural communities, and to express these choices; to have aesthetic freedom; to know the historical memory of their cultures and access their cultural heritage; to disseminate their cultural expressions and have access to diverse cultural expressions. (CRE, 2008, p.26)

This article guarantees, in addition to identity self-recognition, respect for the manifestations of said culture and its historical memory, this being an advance towards the historical decolonization process historically developed in Ecuador.

Regarding the participation of the subject in public policies, the right to cultural exchange, deliberation, cohesion and the promotion of equality in diversity is introduced in article 23, the latter concept being fundamental for the development of a true interculturality, centered on respect, and at the same time, strengthens the concept of a unitary State, a concept that is reinforced through article 56 which states that: "The indigenous communities, and nationalities, the Afro-Ecuadorian people, the Montubio people and the communes are part of the Ecuadorian State, unique and indivisible." (CRE, 2008, p.41). `Respecting the identity of the communes,





communities, indigenous people, Afro-Ecuadorians, and montubias, urging them to "Maintain, develop, and freely strengthen their identity, sense of belonging, ancestral traditions, and forms of social organization" (Art. 57, num. 1, CRE, 2008, p.41).

The construction and maintenance of an intercultural and plurinational society are not only the responsibility of the State, but also of the citizens, as established in article 83, paragraph 10, which defines their responsibility in promoting unity and equality in diversity and intercultural relations.

However, interculturality is not an empty concept in the CRE of 2008. This is articulated in article 275, which states that "Good living will require that individuals, communities, and nationalities effectively enjoy their rights, and exercise responsibilities within the framework of interculturality, respect for its diversities, and harmonious coexistence with nature" (CRE, 2008, p.135). This shows the approach of interculturality as a condition for obtaining the main objective of achieving The good living.

Once interculturality is contemplated as a means to achieve a good living, it is necessary to define the development model of the State in line with this intercultural and plurinational condition, which is evident in the article 276, paragraph 7, which states that development will have as its objective: "Protect and promote cultural diversity and respect its spaces of reproduction and exchange; recover, preserve and enhance social memory and cultural heritage" (CRE, 2008, p.136), thus setting a limit to neoliberal economic development, from the approach of cultural diversity.

Education and interculturality

According to Hernández (2016), the concept of intercultural education has recently been recognized as an aspect of great educational importance, and in recent years it has been gaining space within state policies throughout Latin America. This is a result of adopting the concept of





interculturality as a means of promoting equity among the different cultures present in these states.

The incorporation of ethnic diversity in the curriculum allowed the development of intercultural programs as part of educational reforms, aiming to change dominant cultural structures that do not sufficiently contribute to the formation of citizens with critical thinking (UNICEF, 2005). Therefore, it can be stated that intercultural education is a social and political process whose actions take place within school spaces (Stival, 2012), integrating with communities to achieve new development schemes. According to Novaro (2006), the development of new strategies to facilitate the integration of educational processes with the social system, especially from the communities.

In the other hand, Tipa (2018), intercultural education requires comprehensive communication between cultures to foster recognition, enrichment, and appreciation within a framework of equity.

For UNICEF (2005),

The educational system is one of the most important contexts to develop and promote interculturality, as it forms the basis of human development and serves as a tool not only for maintaining a society but also for its development, growth, transformation, and liberation, along with all its human potentialities. (p.11)

This approach underscores the need for the development of proposals to incorporate interculturality into the educational system, which requires the development of efficient methods for its incorporation into practice. This implies an in-depth analysis of the prevailing pedagogical models (Martín-González et al. , 2020), to develop programs that address pluriculturality within an educational project that allows an interpretation of ethnic complexity (Higuera & Castillo, 2015).





These required programs and projects must respond to the commitment of all the social, political and cultural actors of the State which, according to García and Sáez (1998, p.134), require the following minimum elements for their consolidation:

- a) Recognize the right of all ethnic groups to contribute their cultural particularities to the educational system, ensuring this right from a legal framework to prevent any discriminatory process.
- b) Consider the cultural identity issues of migrant groups.
- c) Consider the educational needs of minorities within the same cultural group, that is, diversity within the same diversity that responds to them.
- d) Promote respect for coexisting cultures and reject any assimilationist proposal.
- e) Develop intercultural education as content for all members of society, not just as a special education system for migrants, cultural minorities, or dominated ethnic groups.
- f) Promote in society the recognition that the problems that occur as a consequence of ethnic diversity cannot be addressed unilaterally.
- g) Develop an educational praxis based on transcultural conceptual frameworks that allow the development of knowledge as a common property.

For its part, the incorporation of interculturality in higher education has made it possible to achieve achievements that are defined by Tipa (2018, p.59) as: (i) Increased access to higher education for discriminated ethnic groups and the number of educational centers throughout the territory; (ii) Valuation, vindication and integration of the knowledge of ethnic groups and respect for linguistic diversity; and, (iii) Development of teaching and research programs that value and respect cultural diversity and promote local development.





Even though it is observed that intercultural education significantly favors intercultural dialogue, Tipa (2018) identifies that the implementation of this educational model generates problems in administration, in execution, in the process of theoretical development and even epistemological problems, these latter as a consequence of the encounter of knowledge and paradigms.

Bilingual intercultural education in Ecuador

In Ecuador, the effort to integrate interculturality into its general education system has been an important effort to relate knowledge, both original ancestral and Western, from a holistic vision, in which different ways of life, as well as levels of learning. Furthermore, Walsh (2005) talks about interculturality, and education models consist of “confronting and transforming the colonial designs that have positioned the knowledge of indigenous people as non-modern and local knowledge, at the forefront of the universality and non-temporality of Western knowledge” (p.20), which has led to a new social condition of knowledge.

Interculturality in Ecuador has experienced important moments over the years, allowing the foundations to be laid for important processes that emerged in different rural and urban sectors of the country's provinces. In the 1940s, in Cayambe, through Tránsito Amaguaña, an indigenous leader who fought for education for indigenous people and poor people, the first indigenous schools were founded. The Summer Linguistics Institute, especially in the Amazon, marked the 1950s with a training process based on the social sciences and theological currents. Leónidas Proaño, bishop of Chimborazo, founded the Popular Radio Schools of Ecuador (ERPE) in the '60s to reach the indigenous sector with literacy and preparation of recreational and educational material (Vélez 2008, p.45; Conejo, 2008, pp. 64-65; Krainer & Guerra, 2016, pp. After the example of ERPE, Radio Schools were also founded in Shuar territory, and the strengthening of the indigenous language was reflected in the demand for these rural development and educational training projects. Even though indigenous popular action is observed as the initial driving force for the development of bilingual intercultural education in Ecuador, it is from the sixties and seventies when there was a significant increase in this field due to the action of some non-





governmental organizations belonging to the progressive Catholic church, which joined forces with private indigenous activities (Rodríguez Cruz, 2017).

Finally, in the government of Jaime Roldós Aguilera, it was when the discourse of the indigenous subject regained importance from the execution of public policies and political wills, which made possible the strengthening of indigenous education initiatives from the Ministry of Education as the authority body of the State. This fact was important to consolidate the processes of bilingual intercultural education (Vélez, 2008).

In the '80s, the literacy program in Kichwa was developed with national coverage (Higuera & Castillo, 2015) which promoted important changes in terms of the incorporation of intercultural education.

As a result of these first steps taken by Jaime Roldós Aguilera, in 1988 the National Directorate of Intercultural Bilingual Education (DINEIB) was created and, in 1993, the Model of Intercultural Bilingual Education (MOSEIB) was made official.

Krainer and Guerra (2016) mention that these educational achievements also constituted political achievements,

[...] since in this way spaces were opened for indigenous participation in public administration and the ability to consolidate a pedagogy that addressed diversity and specificity was recognized.

In this same decade, the processes of modernization of the State encouraged the official incorporation of interculturality in the educational system as a transversal axis of the curricula and study contents. (p.46)

In the 2008 Constitution, Ecuador was recognized as a plurinational and intercultural state, and the mentions made about education in article 57, paragraph 14, emphasized its intercultural character, strengthening the Bilingual Intercultural Education System (SEIB). , and established in article 347, paragraph 9, the use of the language of the respective nationality as the main





language of the teaching and learning process, and Spanish as an intercultural relational language (Rodríguez Cruz, 2017), a fundamental condition for the achievement of the Good living.

Moreover, in 2010, the Organic Law of Higher Education ([LOES], Ecuador, National Assembly, 2010) was approved; and, in April 2011, the Organic Law of Intercultural Education ([LOEI], Ecuador, National Assembly, 2011) came into force, where 15 articles are dedicated to the explanation of the Intercultural Bilingual Education System, and it is established that interculturality It must be transversal to the entire national educational system. These two laws also highlight interculturality as a commitment to the training of people capable of transforming society. The LOES (article 8, literal g), refers to the purposes of higher education, which must aim to “Constitute spaces for the strengthening of the Constitutional, sovereign, independent, unitary, intercultural, plurinational and secular State” (p.9). Likewise, regarding the functions of the higher education system, it highlights the importance of “Promoting and strengthening the development of the languages, cultures and ancestral wisdom of the Communities and nationalities of Ecuador within the framework of interculturality” (Ecuador, National Assembly, 2010, Art. 13, I, p.11).

With the LOEI there is a single education system called Intercultural. Within this scheme, it was decreed that in the territories where there is a larger population of any nationality, districts administered by a member of said nationality would be constituted, and the same in the educational circuits. Based on this law, a new educational management model is being progressively implemented throughout the Ecuadorian territory. This includes the nine educational zones (Undersecretariats of Quito and Guayaquil), the 140 districts and the 1,117 educational circuits, in which all users of the National Education System are considered as the target population, including students and former students of all levels. and modalities, teachers and authorities of fiscal, trustee and private establishments in Ecuador (Krainer & Guerra, 2016).

The journey of intercultural education has been long in Ecuador, and several sectors continue to work with different initiatives and multiple efforts in favor of strengthening IBE. The public





policies implemented to put interculturality into practice have had, according to several of their critics, a “multiculturalist tinge of celebrating diversity through tolerance.” (Vélez, 2008, p.54). This does not imply the recognition or valuation of the other in the dimensions required by the intercultural proposal, which is also a “political proposal that aims to achieve more just and equitable societies, where the exercise of difference is truly a citizen's right and education contributes to transforming situations of inequality. and exclusion” (Vélez, 2008, p.56)

This commitment to transforming society through education highlights the importance of teacher training as an essential point for achieving changes. In the LOES (2010), the right of professors, researchers, and researchers is determined to “Receive periodic training in accordance with their professional training and the professorship they teach, which fosters and encourages academic and pedagogical self- improvement” (Ecuador, National Assembly, 2010, article 6, literal h, p.9).

With the development of the educational reform generated in Ecuador, the process is reoriented towards integration, equity, and production, developing a new model of institutions to serve initial, basic, and secondary education called Millennium Units. These institutions are intercultural bilingual establishments that seek the complete transformation of the educational process indicated by having the necessary and sufficient infrastructure and equipment to attend to the development of education supported by ICT, one of its purposes is to support the process of educational standardization (Rodríguez Cruz, 2017), in response to the fulfillment of the Millennium Goals set by the United Nations. The Millennium Units gradually replaced the traditional bilingual intercultural schools.

The difficulty that this process presented, according to Rodríguez Cruz (2017), is that the curriculum was permeated by Hispanicizing models, and even the adoption of concepts of nature and worldviews such as *sumak kawsay*, respond to Western visions that, additionally, , are manifested in the same infrastructures of the institutions, which, being of high quality, are shown as isolated spaces, in opposition to the more indigenous concept that is determined by openness





towards the community and in which the institutions must be part of them as an extension of it (Fernández, 2005).

As for conventional Higher Education Institutions (HEIs), they assume Affirmative Action Programs, supporting the entry and permanence of indigenous and Afro-descendant students. However, guaranteeing income is not a sufficient effort, since other social variables limit the participant from integrating into these institutions. In addition, the SIEB is strengthened with the creation of the National University of Education (UNAE), which aims to boost the training of teachers who will attend the EIB (Hernández, 2016).

The development of bilingual intercultural education is a very complex challenge that, since its inception in Ecuador, has presented various difficulties for its implementation. Solórzano (2016) observes, first of all, the little pedagogical interest in indigenous content among the managers of bilingual intercultural education because under this model the texts and contents need to be prepared and developed by the community's own authors; Secondly, it is found that it is the parents themselves who demand that their children be educated in Spanish; and, thirdly, there is a tendency towards universal education that minimizes the importance of non-Western knowledge and tends towards assimilationism.

Even with all the difficulties of developing innovative educational models within a matrix of hegemonic thought, bilingual intercultural education continues to be a system that aims to make cultural diversity a strength for local and state development.

Multiethnic society in the Province of Imbabura

Ecuador is a very diverse country in many aspects, and one of them is related to ethnic diversity. This diversity of cultures is a consequence of the colonization process and the demographic processes before the colony.





According to Clemente (2018), the territory that makes up the province sheltered scattered groups from 1,500 years BC, and came to configure an autonomous state called Cayambe-Cayapa-Caranqui Ethnic Lordship, and centuries later, the Imbaya Confederation, along with the Cahuasquis, Quillcas, Peguchis, Hatuntaquis, Pimampiros, Otavalos, Cotacachis, Imantas, Intags, Natabuelas, Kayambis, Cochasquíes, among others, with a linguistic identity very different from the Kichwa language, introduced by the accredited Inca Wayna Kapak in the late 1500s AD (Clement, 2018, p.31)

Therefore, it could be affirmed that the current ethnic diversity transcends the process of colonial miscegenation, which contributed to the increase of the cultural variety that had developed in the territory centuries before.

Moreover, the mixture of ethnic groups has caused the genetic formation of Ecuadorians to present, for the most part, a mixture of indigenous, Spanish and African ethnic groups that began in the 16th century through the conquest (Arnavat, 2018), which It generated a mostly mestizo group, to which were added indigenous ethnic groups, Afro-descendants and Asian, European and American migrants.

This mix that drives the cultural mosaic of Ecuador and other Latin American regions is well represented in Zone 1 of the country, made up of the provinces of Esmeraldas, Imbabura, Carchi, and Sucumbíos. This Zone 1 is characterized by a high ethnic and cultural diversity similar to that of Ecuador, with a total of ten nationalities and their corresponding communities (Clemente, 2018).

Furthemore, the province of Imbabura, which belongs to Zone 1, is located in the north of Ecuador, sharing a border with Colombia, and is demographically comprised of 48.6% men and 51.4% women. ts ethnic diversity is the most marked in Ecuador, constituted, according to the national census of 2010, by 65.7% mestizos; the indigenous population reaches 25.8%; Afro-Ecuadorians 5.4%; whites 2.7%; and the montubios 0.3%. The proportion of indigenous





population in the province is the highest in Ecuador, leaving the mestizo, white and Afro-descendant population below the national average (Arnavat, 2018; Clemente, 2018).

The highest proportion of mestizo identity has an important effect on the multi-ethnicity of the province, since, as stated by Torres and Arvanat (2018), it is the ethnic group with the least identification with the aspects of the native people. As for the indigenous ethnic group, it recognizes itself as Otavalo, Kichwa, Caranqui and Cayambe.

Although the province of Imbabura is markedly multi-ethnic, it preserves social elements inherited from the colonial era that is manifested, among others, in racist aspects for which legal measures and actions have been adopted in order to minimize their effects today. . But, “structural racism survives in the behavior of some – not a few – mestizo Imbabureños” (Arnavat, 2018, p.19).

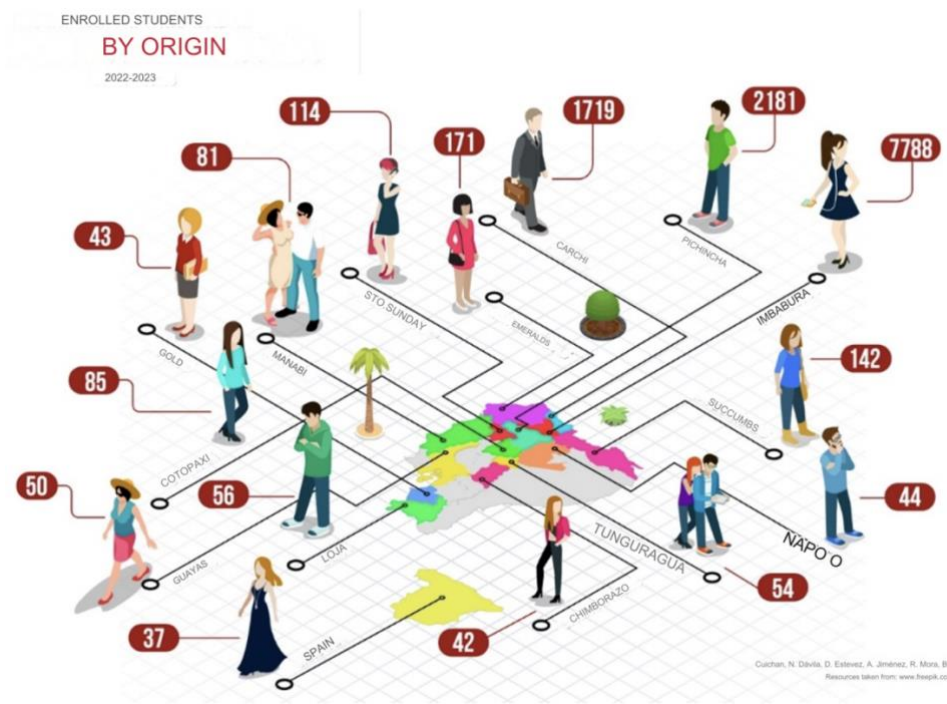
Interculturality at the Universidad Técnica del Norte

The Universidad Técnica del Norte is a higher education institution that is located in the Province of Imbabura in the north of Ecuador. In 38 years of life, it has become a benchmark for higher education in the country, with an academic offer in administrative sciences and economics, educational, agricultural, and environmental sciences, health and applied engineering sciences; As well as postgraduate programs that respond to the social needs of the region and the country.

Each academic period receives 13,916 students who come from 24 provinces, and a percentage of foreign students, mostly from the neighboring country Colombia.



Figure 2 Origin of undergraduate and graduate students



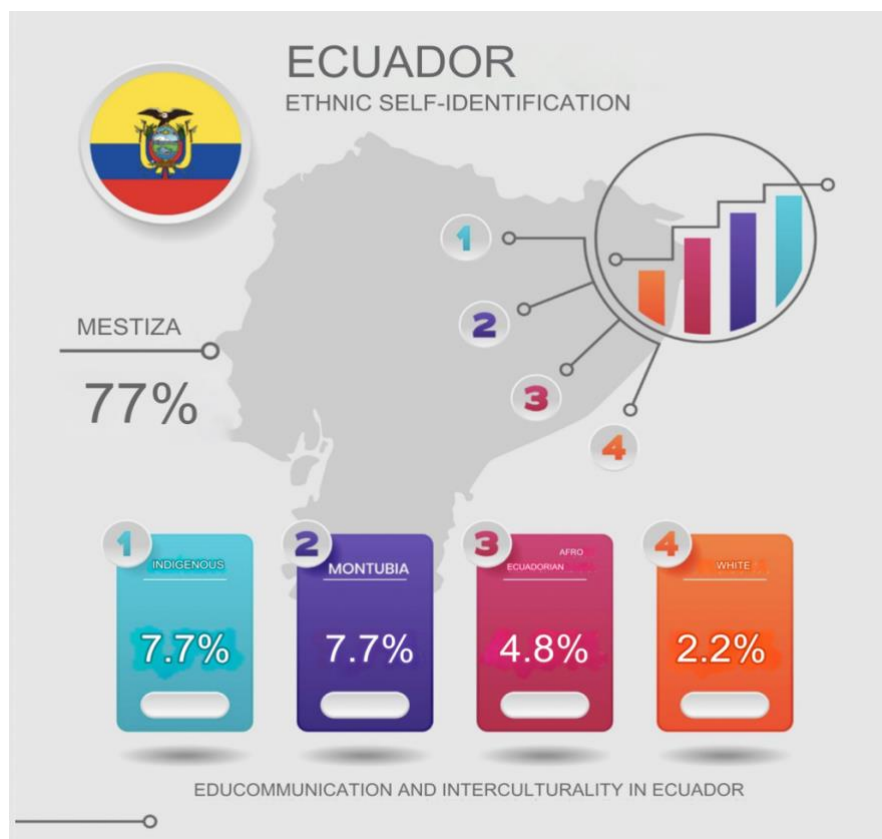
Ethnic self-identification

Self-identification considers the feeling of cultural belonging, worldview, spirituality, and shared values apart from language, common territory, history, and ethnic belonging, it refers to the awareness of identity.

In Ecuador, ethnic self-identification is part of the census questionnaire; people can self-identify according to their culture, language, and traditions as indigenous, afro-Ecuadorian, mulato, montubio, mestizo, white, or other.

According to the last census of the year 2022:

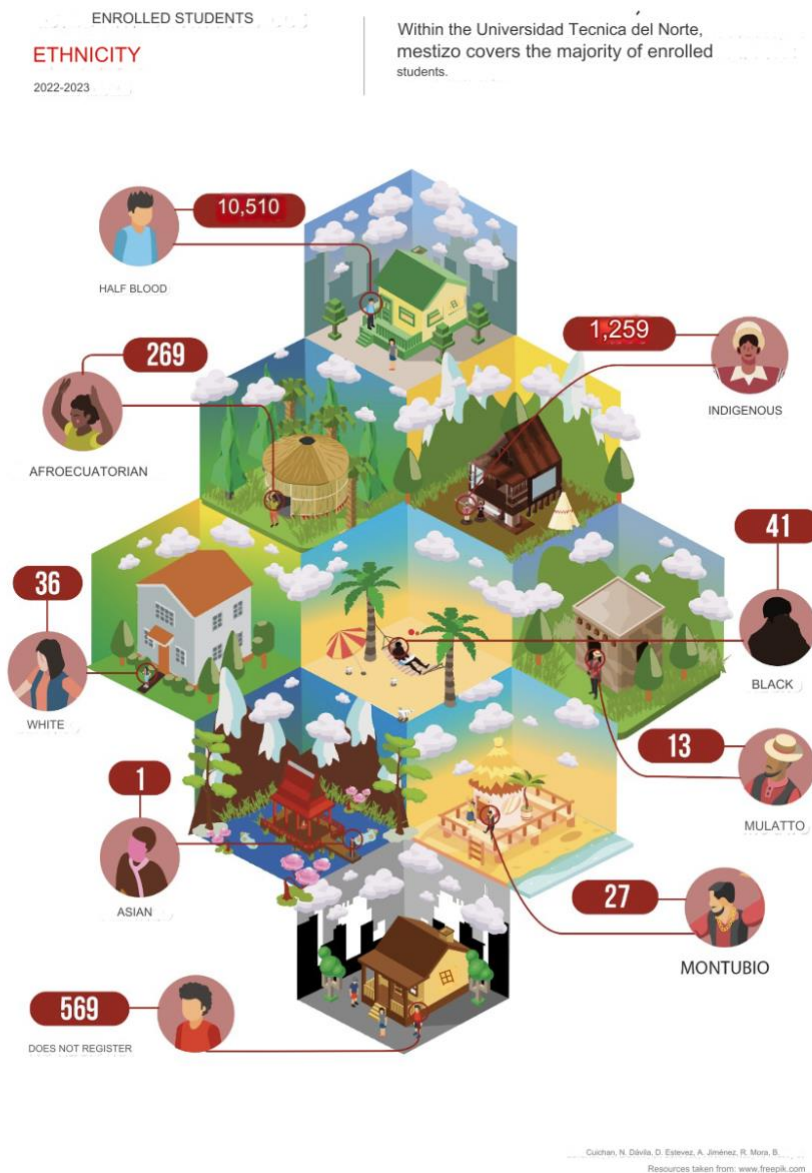
Figure 3 Self-identification of Ecuador



Cultural identity is loaded with symbolism that is typical of diversity, at the same time cultural signs and symbols identify us and differentiate us from the rest. The self-identification process presupposes the construction of identities; it is the right to freely and voluntarily decide to belong to a nationality, people, or ethnic group.

The Technical University of the North is an institution that promotes interculturality, respecting and celebrating the cultural diversity of the community. Its student population is distributed as follows:

Figure 4 Self-identification of the student population



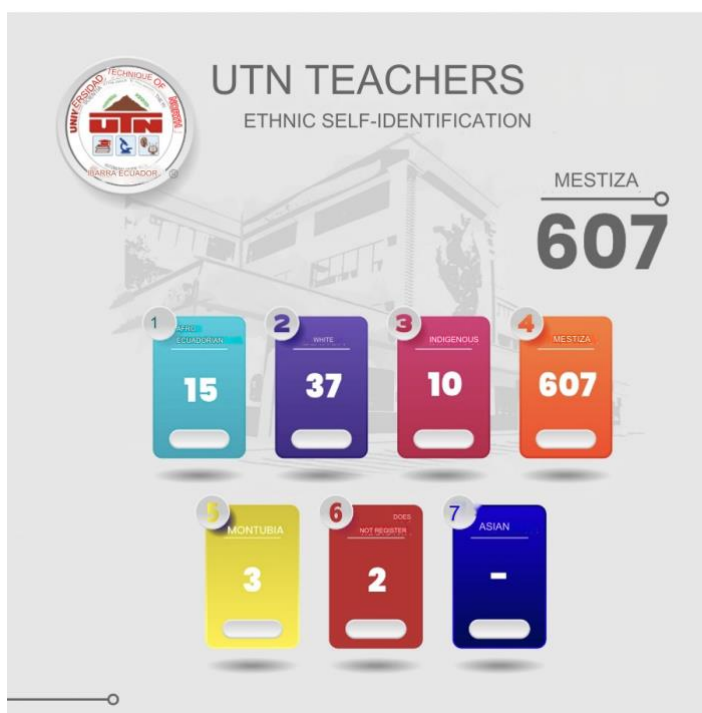
This fundamental aspect of personal and collective identity allows individuals to recognize and celebrate their specific origins, traditions, and values. By affirming their membership in a

particular ethnic group, people not only preserve and transmit their cultural heritage but also enrich the social fabric with their unique perspectives and life experiences. In this context, the importance of unity in diversity becomes a central pillar for inclusive and cohesive societies. Recognizing and valuing ethnic diversity fosters an environment of mutual respect and cooperation, where differences are not seen as barriers, but as opportunities for learning and collective growth.

Figure 5 Self-identification of administrative staff:



Figure 6 Self-identification of teaching staff



At the Universidad Técnica del Norte, intercultural education is not only a priority, but an active and dynamic reality that permeates various aspects of the university experience. Recognizing the rich cultural diversity of Ecuador, the UTN is a space where all voices and traditions find expression and respect.

One of the key initiatives in this approach is the integration of content related to interculturality in the subject of National Reality. This subject addresses topics that reflect the ethnic and cultural diversity of the country, educating students about the importance of inclusion and respect for all communities. Topics ranging from the history and rights of communities and nationalities to public policies for equity are discussed. This not only enriches the curriculum but also prepares students to be conscious and responsible citizens in a multicultural and global world.

In addition, the UTN uses its university radio and television platforms as powerful means for the dissemination of culture. These open-signal media outlets offer educational programs that highlight ancestral practices and languages that promote events and activities that celebrate cultural diversity. Through documentaries, interviews with community leaders, and broadcasts of cultural events, university radio, and television are pillars in the education and promotion of interculturality.

The Institution demonstrates its commitment to interculturality through its student clubs of artistic and cultural expression. These clubs are living forums for students to explore and share their cultural identities through the arts. From music and dance to visual arts and theater, these ensembles allow students to express themselves creatively and serve as intercultural learning spaces where students from different backgrounds can interact, learn from each other, and form an inclusive community.

Together, these initiatives underline UTN's commitment to strengthening intercultural education. By integrating this dimension into its teaching, media, and extracurricular activities, Universidad Técnica del Norte not only educates its students in academic competencies but also fosters a deeper understanding and appreciation of Ecuador's rich cultural diversity.

Unity in Diversity





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